in perplexity, and speak of the subject of the Divine government with such doubt, confusion, and embarrassment, as increase scepticism in themselves, while they too often produce it in their admirers." Eobert Hall, in this language, refers to only one of several kindred phenomena, which should be taken into account in order to a comprehension of the government of God.

There are five phenomena, or rather classes of phenomena, which must be contemplated by all who would comprehend the state of this world in its relation to God. Two of these are presented, at least more especially, by the providence of God; other two by the human soul, and more particularly by its moral qualities ; and an intermediate one by the combined view of both.

I. The providence of God presents us — 1. Mental. Extensive suffering, bodily and mental. 2. Restraints and penalties laid on man.

God at a distance from man.

4. Man at a distance — II. The soul of man in its relation to God shews us—

We are aware that, in bringing these classes of objects under notice, especially at so early a stage of our inquiry, we run the risk of giving our work a repulsive aspect in the eyes of many. It may seem as if we were delineating our God with the grim and sombre visage which settles on the face of many of the heathen idols. Should this impression be unfortunately produced on the minds of any, we trust that it will vanish long before our investigations are brought to a close. If we seem to an age distinguished for the lightness of its literature—this age of literary dissipation, demanding stronger and yet stronger stimulants—to act like the ancient Egyptians when they brought coffins into their feasts, we claim at least to be actuated by the same motives ; it is for the purposes of solemn instruction to a

generation which needs to be instructed, (though it demands rather to be entertained ;) and while we produce the stern memorials of man's weakness, we also proffer the food which, in our view, is fitted to remove it. If we are constrained at some parts of our Treatise to give a prominence to certain darker phenomena, it is because others have left them *out* of sight; and with cntr exhibition of the graver and more commanding and authoritative features of